

THE HOME MISSION FIELD—ITS SPEEDY AND
PERFECT CULTIVATION URGED.

A

DISCOURSE

IN BEHALF OF THE

Am. Baptist Home Mission Society,

PREACHED AT THE ANNIVERSARY,

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BY

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A DISCOURSE.

JOHN iv : 35, 36.—Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal.

REAPING implies a ripe field, and the promise of wages is an incentive to labor, a motive to action. Jesus, the great missionary, says: Look on the fields; see its promise; and observe some of the obstacles, requisites and motives to your work. We thus indicate the simple plan of our discourse, and may the Lord of the Harvest aid us in its development!

Look on the field. Our field is North America, one-sixth of the globe. Every thing that pertains to its evangelization pertains also to the evangelization of the whole earth. The work is one, made one, by the commission of our ascended Lord. This great truth, the national prejudices of even the immediate disciples of Jesus led them to overlook. These prejudices the plenary inspiration of Pentecost did not wholly overcome. To complete the work, God sent an angel to the Roman Cornelius; and a vision to his fasting, praying servant Peter; teaching them, once for all, the great lesson that mankind is a brotherhood, and God no respecter of persons, but that in every nation he that feareth him and worketh righteousness is accepted of him.

From that day to the present, every objection raised against the most liberal and vigorous aggressive efforts to publish salvation has been at once refuted. Political objections have been urged; but everywhere it is seen that Christians make the best subjects of civil governments. It has been urged that the heathen are happy without the Gospel; but increasing light has clearly demonstrated that all religions are not equally good, that pagan or papal superstition is a foe to human bliss, that the throes of the guilty consciences of enslaved souls produce the severest bodily sufferings added to mental, and that, therefore, whoever publishes salvation deserves well of his race, and gathers fruit unto life eternal.

Philosophers and even theologians once argued that civilization must precede the Gospel, though none could find the zeal to civilize savage tribes. All such objections have long since been silenced. The first trophies won to Christ, in modern times, were from the most degraded. Whole tribes and nations of men have changed their religion and adopted the manners of civilized life. Princes and people have sat down together at the feet of Jesus to hear his words.

Again: the old objection that the time has not come to publish the Gospel to the ends of the earth has been refuted by the consideration, that our duty is not to be regulated by either the purposes or prophecies of God, or the results of our own actions, but by the specific command of the Saviour to preach the Gospel to every creature. Though the times and the seasons the Father hath put in his own power, many things seem to indicate that Christ may be near—that the harvest of the earth is ripe. Skill in the art of printing and navigation has greatly multiplied facilities for preaching the Gospel to the world. Intercourse among nations has become so common that foreign travel has ceased to be a distinction. This increase of knowledge aids our home work, and our appreciation of the home fields. Nor should any one suppose that men and funds are sent abroad that are more needed at home. A new impulse is thus created. The views of Christians are thus enlarged, and their aims elevated. Those who go to the heathen often shed more influence at home than they would have done by remaining among us; what they do abroad is clear gain. The standard of piety is raised; a missionary literature created; and a new impulse felt through the world. When 2000 Puritan ministers were ejected from their pulpits they seem not to have thought of the woes of the heathen. Eliot, the Mayhews and Brainerds, led the way. The holy flame kindled among the United Brethren. Great Britain felt the impulse. America awoke. The spirit of missions spread, and it will spread. It is of God. He will create more self-denial, more enlightened views, and a larger munificence. The day of small things is passing away. When Carey and his coadjutors sailed from England for India, even the godly felt a kind of surprise. When Judson, Mills and others, left us on their errands of mercy, new emotions swelled the hearts of the pious. Since that what a host of worthies have arisen among us! The public mind has been changed and enlightened, and the holy cause of missions is better appreciated. The work abroad aids that at home. Our Chinese missions will yet aid us in the Pacific States. And our German missions already aid in the formation of German churches among us.

The truth is, the foreign and home work are mutual helpers, and should both be urged on with vastly increased zeal.

But the home field invites our attention, to-day, and we propose to confine our view chiefly to the West. Though we shall confine ourselves to authentic facts and settled principles, yet three classes of hearers will look upon some of our statements as exaggerated more or less: those who have never seen the West; those who, having seen parts of it, have never patiently studied its vast elements of growth; and thirdly, those who, whether they have seen it or not, have never so deeply reflected upon the rise and progress of nations, and the relative position of the present inhabitants of the globe, as to reach sound conclusions. The measurement of the future must be drawn from the past, modified by the intense agency of new elements which a progressive age is constantly adding to stimulate society, and urge it on to the completion of its glorious destinies. Our reliance must not be on theories and speculations, but on facts and fixed principles. These, mere opinions can neither create nor destroy; these are ever the true materials for thought, reflection and sound deduction; these give the motive power to the patriot, the philanthropist and the Christian, and form the basis of all safe generalizations in science, politics and religion. So of the West. If the developed facts of its brief existence—as we can hardly say history—be unique, momentous, colossal, many of them unparalleled in any age or nation, then they demand corresponding investigation, attention and action. And after all that has been said and done, our churches are by no means alive to the necessities, facts and promise of this field. Here is work for the friends of missions. Here are gathering millions of immortals in ruins. Here is a garden; but, alas! it is not Eden with its holy pair. Here, as elsewhere, men are supremely selfish and intensely given to the world, and to them as to others the churches must preach the unsearchable riches of Christ.

Lift up your eyes! then, and see some of the facts of this section of the field; its position, territory, growth, resources and prospective greatness. And here we are met at once with the difficulty of making any just presentation of these facts. Our fields, forests and prairies, are so vast, grand and beautiful, that we cannot so compare them with any thing else as to give just conceptions to those conversant only with a different order of things. When the late John Quincy Adams first visited the West, “the old man eloquent” wept as he saw the gifts of Providence so bountifully strewed around us.

The *position* of the West is most favorable. It is the very heart of

a nation, every way distinguished for its climate, soil, productions and institutions. It will be the great centre of vitality and influence when, with the necessary channels opened, this nation will command half the commerce of the globe, and hold the supremacy of the seas. The ample harbors of San Francisco and Monterey are in a fine climate, easy of ingress and egress, and from one thousand to seven thousand miles nearer than the ports of England to the great harbors of Calcutta, Bombay, China, Japan, and Australia, with the larger Islands of the East. The distance to China would be shortened five thousand miles by a railroad across this country. Packets like the Collins line would easily make the voyage from Monterey to Shanghai in twenty-nine days, allowing one day for coaling at the Fox Islands. Intelligence will yet come from China to the Mississippi valley in thirty days, be conveyed by telegraph to Boston, and thence to England and to all ports of Europe in ten or twelve days more. Neither the difficulty nor the expense of building this road will seem great a few years hence. The *can do*, of Anglo-Saxon enterprise, rarely uses the word impossible in such physical matters. These two facts : first, that we have five thousand miles of sea-coast upon the Pacific, the Gulf and the Atlantic, with a shore line of thirty thousand miles; and, secondly, the proximity of our harbors to the great ports of the nations, are significant, eloquent facts. For a sublime purpose Providence has given us our position. Sit down and examine the surface of the whole earth; measure from point to point—from one natural, commercial centre to another, and ask where Providence designed to locate the nation of nations, and you will be compelled to admit that the finger of God points to us as this great centre. This finger of God, as Christians, we ought to see. This great centre, this heart, we are most solemnly bound to keep with all diligence, because out of it will yet go forth the issues of life to hundreds of millions. The God of Israel hath set our bounds for His own glory, and most eloquently does our position invoke our moral energies. And the West must ever be the seat of life to this Republic, as this Republic is to the world.

Again, the *size* of the West is still underrated. It is vastly larger than a score of such strips as New-England. Illinois alone would make forty such States as Rhode Island, and Minnesota sixty such. Missouri is larger than all New-England. Ohio, by no means a large Western State, equals the territory of ancient Greece *without* the peninsula, and exceeds by fifty per cent. that of her seven independent States *within* the peninsula. She exceeds either Ireland, Scotland, or Portugal, and equals Belgium, Scotland and Switzerland together.

Missouri is more than half as large as all Italy, with her twenty-two millions; and larger, by the entire size of Massachusetts and Rhode Island, than the joint territory of the four distinguished nations, Denmark, Holland, Belgium and Switzerland. Add Illinois to Missouri, and they exceed England, Scotland, Ireland and Wales combined, with their thirty millions of people, and yet these two States are but a small fraction of the great West.

But we pass on to glance at the *growth* of western *population*. And here, too, the facts seem amazing. Who can realize that it is less than a century since all this western region was an unbroken wilderness, from Louisiana to Canada, held by the Indians and a few French! Only a century since, the Virginian boy, afterwards to become the Moses of America, and acquire a fame more illustrious than that of any other uninspired man, went forth almost alone to treat with the French commandant on the Ohio. See! see! there he goes! the immortal Washington, from Will's Creek, over unexplored tracts of morasses, forests and streams, crossed with difficulty, exposed to the utmost peril from hostile Indians. With his watch-coat wrapped closely around him, his gun and his pack upon his shoulder, and a solitary companion, he wades along through falling snows and tangled thickets, shielded by Omnipotence from the deadly shot of the savage warrior lurking in ambush. He perishes not, our future deliverer. Not so had Providence ordained. The God whom he adores shields him and leads him on to victory. Two years later, (1755,) you see him at Fort Du Quesne, Braddock falls at his side, and the poor suffering frontiers all turn to Washington, as, under God, their only hope. Four horses fell under him, four balls passed through his coat, his aids fell weltering in their gore, yet he survived to endure other struggles, prepare a land for the Gospel, become the champion of the Revolution, and rear for himself a monument more enduring than brass, and more lofty than the Parian will ever rise, though it pierce the very heavens.

But, leaving all those early struggles, our work is the preservation of the bequeathed inheritance—the evangelization of all this beautiful region spread out on both sides of the “great queen of waters” and her tributaries. For half a century it has received the most marked attention of the civilized world. The reasons are obvious and the consequences momentous. Nowhere, since Eden lost the holy pair, were ever stronger motives addressed to human energies, and nowhere was ever so much done in so little time. The gently rising hill, covered with timber or filled with beds of coal; the lovely glen, enamelled with flowers—wild nature’s gorgeous drapery—the rich, deep soil; the vast

rolling prairie; the fertile alluvial bottoms, which so readily fill the granary of the husbandman—all have conspired to allure thither vast numbers from the older States. Hundreds of thousands have thus come from the harder rock-bound soil of New-England, with their altars and penates, to kindle up in these western regions their domestic fires.

A very few facts will indicate the amazing growth of western population. Five States, with an aggregate population of five millions, contained only thirty thousand inhabitants fifty-five years ago. Twenty years ago there were not five thousand white inhabitants west of Michigan, where there are now a full million. Already there are twelve millions west of the Alleghanies, where there were less than one million half a century ago. From 1830 to 1840, the ratio of increase for the entire Union was $33\frac{1}{2}$ per cent., east of the Alleghanies $16\frac{1}{2}$, west of the Alleghanies 74, while that of the northwest, including Missouri, was 108 per cent., or more than six times the average of the Atlantic States. The per centage of the last decennary was $36\frac{1}{4}$; east of the Alleghanies about 24, and west 56. The east lost six representatives in Congress, and the west gained twenty-six.

As fair specimens of growth, take Michigan and Ohio. The population of Michigan in 1810 was less than 5,000; in 1820, less than 10,000; in the next decade to 1830, it more than trebled; then trebled again in four years, and now exceeds 400,000—an increase of eighty fold in forty years. Not to compare her prospectively to Great Britain, whose population is 226 to the square mile; nor to France, 165 to the square mile; but to suppose her destined to become as densely peopled as the best agricultural districts of Europe, 110 to the square mile, she would then contain over six millions. Besides, she has great facilities for commerce and manufactures. A government surveyor says: "She has iron enough for the consumption of the world in all time to come." Her coast from Monroe to New Buffalo is nearly equal in extent to that of all the Atlantic States.

But more constant and remarkable has been the growth of Ohio. She has attained two millions in ninety-five years. In 1758, that enchanting empire was an unbroken wild. The rude red man—untaught child of nature—pursued his game unmolested. He gently rowed his light canoe along the current of her noble stream, or glided peacefully along the margin of her lovely lake. Now, how changed! In a mere inch of time, how changed! The same river and lake that were then only rippled by the light drip of the Indian's oar, now groan under a hundred steamers as they hasten on their way. Not to disparage younger

States, or predict their future growth, Ohio is the noblest monument freemen ever yet reared in threescore years. Search the history of all ages and nations, and nothing like this can be found in their annals. She stands out alone, *nihil simile aut secundum*.

Nor is the glory of the West fading away. Very much land remaineth to be possessed. New States grow faster and faster. From an example or two, infer all. Things mature fast, now that we go by steam ourselves and send our thoughts before us by lightning. Iowa, settled twenty years ago, more than quadrupled the last ten years. In the same ten years, Wisconsin increased from thirty thousand to more than three hundred thousand, an increase of ten fold. Everywhere unusual thrift is seen. The stately forest yields to the delightful garden and the rustling wheat field. The surge of life rolls on, on, like a mighty stream. And where are the limits? Who can stay the swelling tide? Who can number the people that will soon fill the great West, and control, for weal or for woe, the destinies of a more populous nation than has yet existed on the globe?

The rapid growth of western cities, too, speaks volumes to the pious. These are fast becoming powerful centres of influence. Chicago, with fifty thousand inhabitants, was an Indian camp, with a single frame, in 1832. Milwaukie grew from two thousand to more than twenty thousand in ten years. St. Louis, from four thousand to sixty-four thousand—sixteen fold in twenty years. It has already reached ninety thousand, and must soon become a vast commercial emporium. Cincinnati, already a city of one hundred and sixty thousand, was settled with twenty persons within the memory of those now living. Its first seven years' growth was fifteen framed houses, with stone chimneys. How slow its beginning compared with its present astonishing growth of a thousand per month! In 1800, Cincinnati had only 750 inhabitants, and has doubled once in seven years ever since. We know that nearly all our cities have a rapid growth. One-third of the inhabitants of Massachusetts live in thirteen cities. One-eighth of the entire population of the Union live in seventy cities. New-York has become the third city in all Christendom; and New-York and Philadelphia contain one-third of all the city population of the United States.

Rapid, however, as is the growth of Eastern cities, Western cities grow much faster. The average ratio is about five to three. While New-York has doubled once in fifteen years since 1790, Cincinnati has doubled once in seven years. Boston was two hundred years gathering a population of fifty thousand; Cincinnati doubled that number in one-fourth of the time, showing a rapidity of growth eight times as

great. Besides, it should be remembered that the growth of Western cities hitherto has been a kind of spontaneous growth. What will these great centres become when they shall receive the stimulus of railroads, canals and other internal improvements, with a growing commerce and thriving manufacturing interests? It almost makes the flesh creep and the blood curdle to mark this progress, and see it accelerated every year. The bare facts are significant, suggestive, and full of motivity. They plead the cause of Home Missions with impressive eloquence, and need no comment.

“ In such indexes there are seen
The baby figures of the giant mass
Of things to come at large.”

Be not deceived and lulled into repose by those who insinuate that we overdraw the picture, and tell you that it is impossible for Western cities ever to become so great and powerful. The truth is, there is room in the West. Our cities have back country for their support. They are not jammed together as those of New-England and Europe. They are one hundred, two hundred, five hundred and a thousand miles apart. All that was great and glorious in the Orient was contained between the Nile and the Euphrates, a distance of only eight hundred miles. Egypt proper, the valley of the Nile and the granary of the known world, when the known world was small, was only two-fifths as large as Illinois; and Palestine, the goodly land, with all its wealth and cities, was not half as large as Michigan. Those four renowned cities of antiquity, Jerusalem, Damascus, Heliopolis and Palmyra, lay in a smaller space than St. Louis, Louisville and Cincinnati. The truth is, the West is on a grand scale, and invites a dense population corresponding with the magnitude of our rivers, lakes, mountains and prairies. God has here laid broad and deep foundations for immense masses. Free soil, free schools, free institutions of every kind, with “freedom to worship God,” act as a charm upon the vassals of priest-craft and king-craft in the old world, and bring them in countless myriads to seek a refuge on our shores. Under the ægis of our republic they find an asylum for their woes, rest from their vassalage and an open door to fame and fortune. Till despotism melts away, ancient dynasties crumble down, and thrones fall, earth’s oppressed millions will continue to seek a home in this land of the free, this granary of the world. They will come. It is destiny.

And few see the rapidity of this process. Since the world began, what nation before this ever grew with an actually increasing ratio, after it had already become large and populous. From 1730 to 1830

our national increase was twenty-five hundred per cent. From 1830 to 1840, $33\frac{1}{4}$ per cent.; and from 1840 to 1850, $36\frac{1}{4}$ per cent.; and this increase is greatly in favor of the West. And this growth must continue. Just think ye! the average population of all America is only about $3\frac{1}{2}$ to the square mile, while that of Asia is 28, and that of Europe 68. Even the population of our republic is only about one-tenth as dense as that of Europe. This difference is unnatural and cannot continue. We have the resources, and must soon have the people. Foreign immigration has greatly increased for a few years. The gold of Australia has checked the tide, but cannot diminish it. The arrivals for the last fifteen years are twenty times as great as for the same period previous to 1816. The immigration of either *one* of the last four years exceeded that of any *forty* together previous to 1820. Nay, if you would lift up your eyes and look on the field, and listen to the trumpet peals of Providence summoning every son and daughter in Zion to more earnest efforts, more enlarged beneficence, and a more Christ-like self-denial in the holy work of Home Missions, remember this one fact, that while foreigners came to our shores fifty years ago, only at the average rate of *twenty per day*, now they average a *thousand*—an increase of FIFTY FOLD IN FIFTY YEARS.

And this immigration, great as it is, forms but one element of our national increase—less than half of our growth. If the ratio of increase, the next ten years, shall equal that of the last ten, it will average two thousand and three hundred souls every day. Form a clear and definite conception of this vast increase, an increase equal to the entire population of the lovely city of Troy, each two weeks through the year. And is this a time to slumber? Nay, is not this the time when the weak should be as David, and David as the angel of the Lord? the plowman overtake the reaper, and the light of the moon be as that of the sun? Disciples of Jesus! lift up your eyes and see your work. A church is to be gathered, a minister settled and a meeting-house built every day. Nor these alone. Our ministers die and become disabled, and our meeting-houses decay and must be rebuilt. These additional ministers and houses of worship are simply our missionary work, provision for the daily increase. Friends of the Savior! here is home work on a grand scale; and who is sufficient for these things? Oh! say; can we, betimes, break the bread of eternal life to those myriads! Where are the men and means, under God, to gather in this ripe and perishing harvest?

Cold facts and figures stir our spirits as the very trump of God. The mere conception of such responsibilities chills or inflames us as we

shrink from or cherish them. We indulge in no speculative, visionary anticipations of future growth ; we say not, there are four months and then cometh harvest, we merely urge present facts and manifest tendencies. We repeat the cry from Macedonia, "Come over and help us." Who will see and own the hand of God in these grand events, and hasten to the work of evangelizing these gathering myriads ? Who will compassionate these poor Kemmees ? Where are a thousand missionaries for our Arracan ? Who responds ? Who, who will enter the list as preacher, teacher, colporteur, or tract distributor, with a fixed, unflinching purpose to do something—*do it* for God and the glory of the cross of Christ ? Where are the men and the means, under God, to convert to the truth two hundred millions of souls in the West during the current century ? THE VOICE OF PROVIDENCE WILL NEVER PUT TO OUR AMERICAN ZION ANOTHER QUESTION SO MOMENTOUS, SO SUBLIMELY AND AWFULLY SOLEMN. ONE SUCH MISSIONARY FIELD WILL SUFFICE FOR THE HISTORY OF THE WORLD.

But will our *resources* sustain this continued growth ? Lift up your eyes and see. The present ratio of increase would give us 400 millions ! a century hence, and more than the present entire population of the globe in the year 2000. Such a sublime result is by no means probable ; but it is probable—and the friends of missions should ever act upon this probability—it is probable, nay, morally certain that, in a short period, the basin between the Alleghanies and the Rocky Mountains will contain a larger population than now fills all Europe. In a vigorous climate and with a sterile soil Massachusetts has already a population of a million. This population her commerce and manufactures will soon double. But to her facilities for commerce and manufactures many sections of the West add almost boundless agricultural advantages and exhaustless mines. Now concede, if you please, that some sections can never sustain so dense a population as Massachusetts, others have greater capacity, and possess the three great elements of a dense population in as full perfection as she possesses two.

These facts we ought to study, and form our plans upon the present truth. Many ideas well enough ten years ago are now obsolete. We must school ourselves to the necessities of the present age. The merchant no longer carries his goods over the Alleghanies on horseback ; nor will a pint of wheat seed a prairie. Life is becoming long, and the earth small. Mountains interposed no longer make enemies of nations. We commingle more freely ; go where we please ; wish to be there and are there. Franklin scattered the lightning on the ground ; we send it on errands. But so rapid are these changes that

we fail to appreciate them. So suddenly has the wild war-whoop yielded to the fervent prayer and the grateful hymn of praise; so suddenly has the bark canoe retired before a thousand steamers bearing in their cargoes produce and wealth almost enough for a world; and so suddenly have our cities become great and populous, and our states empires, that these things seem more like dreams than realities.

Our *agricultural resources* are immense. They already exceed 500,000,000 per annum. And yet all we now raise seems comparatively but mere gleanings gathered from here and there—a cultivated patch, little more than enough to seed our entire domain.

Again: our *commercial advantages* favor a dense population. In these, we excel most nations, ancient and modern. Egypt, the mother of all that was pure, beautiful and great in the arts—the very preceptress of the classic shores of Greece—had only a small commerce in corn, linen, paper, timber, and a few drugs. The Greeks themselves, with all their knowledge of the sciences and the arts, never applied either air, water, or steam, to any mechanical purposes; and, of course, knew little of commerce. And the rude gallies, with oars of the Phenicians and Carthaginians, were small craft by the side of our gallant ships and ocean steamers that plough every main in stately majesty. The Mississippi and its tributaries have a tonnage of more than four hundred thousand, a way commerce of one hundred millions of dollars, a direct river commerce of seventy-five millions, with a floating commerce of twice this amount, besides passenger trade. There are on these waters from five hundred and fifty to six hundred steamers, with thousands of flatboats, though only thirty-eight years have passed since the first steamer, (*Enterprise*,) made her first trip from New-Orleans to Cincinnati, in twenty-three days, at one hundred and thirty dollars fare.

The growth of our lake commerce is equally rapid. From a single steamboat, in 1824, the lake navigation opened in 1849 with one hundred and forty-three steamers, five barks, ninety-three brigs, five hundred and forty-eight schooners, and one hundred and twenty-eight sloops. The Chicago convention of 1847 reported twelve hundred steamboats on all these western waters, and an inland, annual commerce of four hundred and forty millions, rapidly increasing. We indulge in no theories, no speculations, relative to the ultimate extent of our commerce. We leave the naked facts to make their own impressions. Our foreign commerce has increased sixfold in sixty years, while our home commerce, in a very brief period, has become five hundred millions per annum, and swells higher and higher. Thus, “coming events cast their shadows before.”

This vast commerce, too, stimulates our *internal improvements*, and is stimulated by them. In any other age, these would have commanded universal admiration. The celebrated public ways of ancient Rome, from the Pillars of Hercules to the Euphrates and the confines of Egypt, could not compare with our railroads. Of these, we have already twelve thousand miles completed, at an outlay of three hundred and fifty millions, and as much more in the course of construction, though it is only twenty-three years since the first mile was laid. We have used ocean steamers but thirteen years, and the telegraph but eight.

“Peace hath her victories no less renowned than War’s.”

The truth is, as a nation, we are yet in our infancy; and our maturity will disclose such marvels as few anticipate. Can you not discern the signs of the times?

Then, too, our *manufactures* swell our population, and increase our resources. The capital thus invested now exceeds five hundred and thirty millions; the raw material used, five hundred and fifty millions; and the goods produced annually exceeds a thousand millions. The West abounds in manufacturing facilities, in water-power, in coal, in iron—in a word, in almost all kinds of raw materials. Hitherto, Europe has manufactured for us, and has been paid for her skill by our gold. Thus England turns thirty-six millions in value of our raw cotton into three hundred and seven-six millions. This gives her an immense advantage. She can make a few articles of cotton goods worth ten times their weight in standard gold. And of steel, she can make articles worth three hundred times as much as gold, pound for pound. Times have changed. American cotton, of no account a few years ago, now raw, is worth sixty millions per annum, and, where manufactured, nearly a thousand millions. We cannot afford to pour our gold into the coffers of Europe for her wares. Her artisans must come here, where we have bread enough and to spare. Neither can we follow the example of Ireland, one-third of whose rich soil lies waste, with her mines, quarries and collieries unworked, her ports empty, and her immense water-power flowing idly, while she exports eighty millions in provisions, and buys sixty millions of British manufactures, and allows the trade of the world to pass her shores, multitudes of her people to live chiefly upon potatoes, and thousands to pine away in poverty.

England, our great moral ally, has relatively reached the meridian of her glory. A century ago, she was a second-rate power, numbering

scarcely thirteen millions of subjects in all her colonies. Now, she bears sway over seven millions of square miles, and one hundred and eighty millions of people. Still, hear the London press thus discourse: "The growth of the United States is, in fact, the downfall of Great Britain. Let us pour our millions into the great valley of the Mississippi, and it will hold and feed them all. While in this old country the pauper vegetates and dies, in that country he no longer vegetates, but lives, and counts by thousands his flocks—a Job in the land of plenty. Events are stronger than we are, and, sooner or later, we must yield our place to the more vigorous offshoots of our race. Nor is there anything to regret in this. The civilization that is removed is not destroyed; and the genius of our people can exert itself as well on the borders of the Ohio as on the banks of the Thames, and rule the world with as much propriety from the White House as from the Palace of St. James." Cool as this sounds it contains truth; for humanity will here develope itself on a grander scale than was ever yet seen.

And further: This is the land of *soul liberty*. God's truth and man's error here meet in a fair field. The doctrine so ably advocated by the exile to Providence is now admitted by all, except Romanists, from the Atlantic to the Pacific. This fact is a most hopeful and prolific element of our future prosperity.

The last element of our greatness that we will just name, as we pass, is our system of *education*. The truly American system of graded free schools, side by side with the Gospel, is here to work wonders. The Church to evangelize, and the State to educate, are two cardinal principles here to receive their grandest development.

But we cannot dwell. It is needless to dwell. All the elements that can render a missionary field inviting are here; and no just conception can be formed of our actual resources: Productions of the soil already more than five hundred millions in value per annum, and the maximum by no means approximated! six hundred millions of tons of iron ore in one body, and many such bodies! coal enough in one county of a single state to last for centuries, and many such counties! manufactures and merchandise in the aggregate exceeding fifteen hundred millions per annum, and increasing fast enough to surpass the present trade of the globe in a few years! with such churches and schools and a teeming population! We say, resources beyond conception; for, when we name a billion pounds of cotton, one hundred and twenty-five millions of bushels of wheat, five hundred and eighty-five millions of corn, and three hundred billions of tons of coal—ten

thousand times as much as all England, Scotland, Wales and Ireland contain—who of us can grasp such vast ideas? God seems here to have laid foundations for a mighty people. The colossal grandeur of every thing indicates a nation of similar magnitude—a people in number as the stars of heaven.

And now, What *obstacles* hinder the gathering of this harvest? Why is not this white field consecrated to Emmanuel?

One *obstacle* exists in the fact, that society is a medley. Every community, large or small, is made up of people from almost every tongue and nation under heaven. Nor this alone. They are almost endlessly diverse among themselves. Thrown together, from the city and the country, from this section of a country and that, with diverse views of religion, government, education, every thing pertaining to this world, or that to come, they constitute a kind of moral Babel. Thus, two Germans are not much alike; two Englishmen quite as diverse; and two Americans, perchance, of opposite opinions, and so of all the rest. Much time, toil, and grace, are necessary to modify peculiarities, overcome prejudices, knit into union and mould into form such discordant materials. Selfishness impels many to settle in the West. They go, as Lot went to Sodom, who chose the plain of Jordan, because he saw that it was rich and fertile, everywhere even as the garden of the Lord, like the land of Egypt. Once there, strangers among strangers, without the restraints of home and friends, and religious associations, they are often swept away by overwhelming temptations. What a grave—aye, what a very gate of hell is the West to cold-hearted professors and mere formalists! Their vows and covenants broken, their birthrights sold, and their sinful passions wrought into frenzied excitement, many of them are soon drowned in destruction and perdition. To men of this stamp, goaded round and round in the whirlpools of the world, our dear missionaries must preach; and that, too, often under circumstances that would almost have made a Paul quail, flinch and blench away, lest he had run, or should run in vain.

Constant torrents of excitement constitute another *obstacle*. Against these our missionaries are compelled to endure a severe and wearing struggle. In a new country the elements of excitement are always numerous. So far as these tend to unmask hypocrites in Zion, and test character, they may favor true piety. Thus, multitudes of counterfeit professors soon wither away under the scorching, scathing, searching temptations of the West. But there is another tendency—a tendency to unsettle the habits of real Christians. Often the spirit

of speculation reigns, and Mammon-worship so foment the avarice of the heart, that it is difficult for the man of God to draw their minds to the Gospel. In most cases, signs of revivals fail. The awakened, one evening, will be found, the next, visiting at a party of pleasure, a political gathering, the theatre, or some synagogue of Satan. Thus, thousands allow themselves to be borne along by these fatal currents of excitement.

But do the few real Christians at our stations and out-stations gather warmly around our missionaries to sustain, cheer and console them? Grateful for the Gospel, do they come up in dense column with firm and holy zeal? Alas! alas! as in the days of our adorable Master, the disciples often leave these Heralds of the Cross to toil and struggle almost alone. They are *sorry* to do so; but it is a crisis, an exigency, "a time of peculiar pressure in their business." The truth is, their heart is not right. They do not feel exactly settled; it may be, intend to go back after awhile, or on West; and must, therefore be excused from any special responsibilities. Few can be found who are meek, humble, earnest souls. The rest come to make money and not to serve God. This is a bitter, bitter evil. In anguish of spirit, again and again the poor missionary cries out, "If it had been an enemy I could have borne it, but it was thou, my friend." Pierced through with many sorrows, these are his severest trials. To mould such into habits of piety, and render them warm and active coadjutors in this work of faith—this is labor and a weariness of the flesh. The old churches do not send West their meek, exemplary, devout members, but the more unsettled, roving, floating portion of their number. Imagine the effects of such specimens of piety in Burmah or China; and see their pernicious, withering influence upon infidels and foreigners in the West. Living libels against Christianity—such are often fearful obstacles in the success of our missionaries.

Frequent removals we name as a third *obstacle*. These cause both a loss of *influence* and of *character*. Settled communities have vastly more influence, where fathers, sons and grandsons live and die at the same old, endeared homestead, and every tree, knoll, rock and rill, have become sacred with hallowed associations. To say nothing of the fact that those who are unsettled feel less disposed to make permanent improvements, either for Zion, or for themselves. This loss of influence to the church equals the difference between the influence of a church whose members are living epistles, read and known of all men, and another of equal size, composed of strangers, who have just come from some place, no one knows why, to another, no one knows for what.

But the *loss of character* is the greater evil. Those who have moved several times rarely feel any special interest in Zion. They rarely put themselves into the church, even when they put in their letters. Specimens of baptized selfishness, they are too general in their character and attachments to be of any particular use. Many western churches are collections of strangers rather than compact, well regulated societies. The ordinary bonds of union do not exist, and nothing but the special interposition of Heaven can work the leaven of the Gospel through such a lump of isolated particles. And hence, our missionary has often to do the work of preacher, teacher, deacon, collector, treasurer, architect, builder, parish and all, relying upon whatever promiscuous, uncertain aid the strangers and sojourners of his congregation may please give him. I say not these things to tear open afresh wounds that have bled a thousand times ; but because they are facts that should be known and pondered ; so that, if Christians will leave the homes and sanctuaries of their fathers, they may, with their eyes open, know what they do, what sacrifices they make, and what hazards they run ; and that, if missionaries go forth after them, they may count the cost, and go, in the great might of Jehovah, armed for the conflict to gather fruit unto life eternal.

Antinomianism in its various forms is a fourth *obstacle* to success. Its name is truly "legion," and like a cancer it has rooted itself deeply, and eaten into society in every direction, chilling, withering and consuming ; the very essence of sin, it is full of excuses for its guilty indolence in religion. In its hatred against God and all good, it sees in modern missions Abraham and Hagar forestalling the purposes of the Eternal ; or, at best, a mere money-getting scheme contrived by knaves for worldly ends. One sees in the benevolent societies of the age the seven last plagues of the Apocalypse ; another believes that Luther Rice is somewhere living in luxury and splendor, as he raised funds all through the country, then mysteriously disappeared, and has never been heard of since ; while a third has reason to believe that a gentleman rode on horseback to Burmah and saw Dr. Judson at the head of a bank established by money swindled out of the ignorant by lying agents. Now, strange as it may seem, some of these deluded souls read the Bible, are rich, old settlers, and shed a palsying influence upon society for miles around them. There are still a few who would be almost petrified at the thought of a "wooden singer" in the form of an organ or a viol, though fond of the soft, sweet sounds of the piano-forte at home. A carpeted aisle, or a little architectural beauty in the sanctuary, fills such with a kind of pious horror, as the

extreme of worldly conformity. But, blessed be God ! under the influence of light and love this spirit is fast dying out as truth and holiness prevail. Well for Zion, if, in freeing herself from this spirit, she neither receive, on the one hand, an infusion of pride, nor, on the other, fall into the slough of Arminianism.

Misnamed Reformers are a fifth *obstacle*. These are by no means peculiar to the West. Some of these reject great cardinal principles of eternal truth, and rashly advocate the most ruinous doctrines. Some of them would tear up society from its very roots, and reorganize it upon what they call the principles of a sound philosophy, so as entirely to cure the deep and awful depravity of the heart, without Christ or the Gospel. Others regard the Bible as a code of good morals, well enough in its time. Such deny first principles, subvert all order, dig up foundations, and would, if they had the influence, make a final end of all social bliss on the earth. Others are unmasked infidels and less dangerous. Says one of them, "The idea of God is the key to the dungeon of mouldy civilization. Let us away with it. The true road to liberty, equality and happiness, is atheism. Let us teach man there is no God but himself." Says another, "There can be no permanent freedom till the idea of God, and all responsibility to God, be entirely banished from the human mind." Says a third, "Since God is but our own being, the power of any object over us is the might of our being. In willing, loving, and feeling, there is no influence but of ourselves over ourselves. All limiting of the reason rests on error. Every being is all sufficient to itself. It is a delusion to suppose the nature of man a limited nature. God is man's inner nature—his pronounced self. Religion is the dream of the human soul." "In fine," says another, "religion is the cause of all the oppression that exists, inasmuch as it cajoles poor sufferers with the chimerical idea of a heaven hereafter. The source of religion is a want of education—ignorance." These death-dealing blasphemies are taught among us. Without the Bible and the Gospel in the land, such reformers would soon work our utter ruin, and dig a tomb for one-half of the human race.

Romanism, too, is an *obstacle* to the success of truth. In nearly all our western cities, the Catholics are the leading denomination in numbers and external prosperity. Everywhere they fear the Bible and education. They fortify strong points and concentrate in themselves the carnal wisdom of ages ; yet, as other sinners, they are in perishing need of the Gospel. No doubt they are leagued and sworn together against our government and free institutions, but they can

never succeed. In the entire country they are comparatively few and feeble. We must preach to them the truth and enlighten them. . It is too late for Romanism to prevail in this country. Their intrigues are now understood. From age to age the popes have lamented "liberty of conscience" as a fearful doctrine. Now a "free press" and "free schools" are added to their anxieties. It is too late to talk of dungeons and inquisitions. This is an age of progress, of mental conflicts and moral victories. A bloody system that has opposed all powers in Europe for a thousand years, that beat Prinelli with rods for saying the stars would not fall, persecuted Harvey for having proved that the blood circulates, shut up Galileo in the name of Jesus, and imprisoned Columbus in the name of St. Paul, and with concerted action opposes openly the whole system of free schools in this Republic, is shorn of its strength. Its spirit and tendencies are obvious. The reign of superstition must yield to the reign of heaven. With a thousand voices, God says, "Let there be light," and his fiat cannot be reversed. Romanism can neither endure the Bible nor destroy it. Romanism cannot endure the light, and soon there will be no place dark. When Providence works all things work. Providence has already taken large sections of the West out from the influence of the Catholics, and will never restore them. We have vastly more to fear from Germany than from Rome.

Sudden gains is the last *obstacle* which we will enumerate. Here and there a man makes a large fortune in a little time. This unsettles others and creates a feverish excitement. This causes removals, hazards, sacrifices and apostacies from the faith. The vitals of the church are thus diseased. Piety is infected; even ministers sometimes become speculators and are ruined. Oh! it is sad to see here and there such a moral wreck all through the West—men who thus trifle with their solemn vows. And what renders their sin vastly worse is, some of them will speculate all the week and then preach, on Lord's day, as a kind of salve to what remains of conscience within them. The charm of a few paltry shillings led Judas to betray his Lord, and the same thing substantially is constantly repeated. And to every minister who is thus overcome, there are hundreds of others. This thirst for sudden gains has wrought immense evils, and opposes our toiling missionaries at every point in the West. But why dwell upon obstacles? These exist everywhere and are essentially the same.

What is the *remedy*? How can all these obstacles be overcome and this field won to Christ? Preëminently, by the cultivation of *holiness* in all our churches, east and west. Our reliance must be

upon God. We must commune with him. Our resources, our wealth, our prosperity cannot save us. We must have the favor of God. Our religious enterprises, our schools, colleges, seminaries and missions are important; but even these can only be prosecuted by us in the most efficient manner as we cultivate a high degree of personal holiness. Far above and vastly more important than all these combined is deep piety, true, real fellowship with God. Our piety is by no means too active; but it is not meditative and solid enough. Every one that loveth is born of God, and knoweth God; and he that dwelleth in love, dwelleth in God, and God in him. It was this conscious presence of Jehovah, Moses so highly prized. Caleb and Joshua felt that Israel was able to go up and possess the land, if the Lord delighted in them. David longed, thirsted and prayed for the Divine presence, and was led to exclaim, "Thy favor is life, and thy loving kindness better than life: my soul is satisfied with marrow and fatness. Whom have I in heaven but thee, and there is none on earth I desire beside thee."

We need more *faith*. The motives of the Word of the Lord are great beyond expression, great beyond imagination. The joy set before us is a far more exceeding and eternal weight of glory, and the evil to be escaped is the fierceness of the wrath of Almighty God. The highest joys and keenest sorrows of the world can have no power against such sublime motives. Sustained by such motives the feeblest mortal can resist floods and flames, all the terrors of earth and hell. And why not? The conflict is between the finite and the infinite, and faith gives the advantage to the infinite, and clothes these motives of eternity with living power over the soul. Hence the endurance of prophets, apostles, and martyrs. This faith arms us alike against internal and external assaults, works by love, and love knows no limit. Let the churches restore the primitive energy of this principle, and no obstacles can resist their influence. And again:

We need more *true humility*. Pride is an energetic sin. Its forms are legion. Fair, specious, insinuating, and often intellectual, it creates habits of sinful indulgence strong and almost unconquerable. It seems to be the ruling sin of the world, the great centre of rebellion against God on earth, the source of countless contentions. Humility, true, sincere, Christlike humility must destroy this pride. And this humility must not be a fitful, spasmodic emotion of self-abasement, easily laid aside in the hour of trial, but a deep, fixed habit, wrought into the very texture of the soul. Thus clothed with humility, ministers would not become vain, and the churches aristocratic, to the loss

of so much moral power. They would not so sacrifice their spirituality to gain a social position.

We need more *principle*. Intending to go up and possess the West, we should count the cost. Intending to wage a war of utter extermination against all the evils that are already so deeply rooted, we should move on with the mighty work in firm and calm reliance upon God.

Putting on the whole armor of God, we must engage in this enterprise with such energy, purpose and zeal, as befit its vast importance and pressing emergencies. Easy, half-hearted measures will be of no avail in stemming such torrents, and in conquering such difficulties. Silken, willow men are not needed. Fearful, unbelieving souls are only in the way, and had better retire with Gideon's cowardly troops before the battle waxes hotter. This last struggle, this grand *finale*, demands nerve, vigor, faith, in their highest and holiest exercise. We need more than the faith of a Leonidas and his three hundred at Thermopylae; more than the faith of Columbus, whose unflinching fortitude endured as seeing a land that was invisible, and gave us a new world; the faith we need is of a higher order—faith in God and in the Gospel.

Before this there have been crises on the earth. Such were those few great battles of which, as Hallam says, "a contrary event would have essentially varied the drama of the world in all its subsequent scenes." Such was the battle at Marathon. In the preliminary council of war the votes of the ten Athenian generals were cast five against five. Callimachus, the war-ruler, had not voted. Upon that single vote, under God, hung the destinies of all nations. Fearful moment that, when upon one man such issues pended! The vote was cast. Miltiades drew up his forces, and the struggle between the European and Asiatic worlds began. The trumpet sounded for action, and chanting the hymn of battle, the little army bore down upon the host of the foe. Then, too, along the mountain slope of Marathon must have resounded the mutual exhortation which Æschylus, who fought in both battles, informs us, was afterwards heard on the waves of Salamis: "On! sons of the Greeks! strike for the freedom of your country! strike for the freedom of your children, your wives; for the shrines of your fathers' gods, and for the sepulchres of your sires. All, all are now staked upon the issue!"

A few such struggles there have been when vast results were pending upon the issue; but never such a conflict as we are waging—a stupendous, moral conflict—an open conflict between truth and error, Bible and no Bible—a conflict involving more or less the eternal destinies of

a thousand millions now on earth, and all that may come after them. Times have changed. Nations have changed their relative positions. The press, the compass, and the use of steam, have waked up a slumbering world. The extremes of the earth are linked together. Every man has an interest in every other, and so of nations. Our argument is simply this, that there are concentrating here, as nowhere else, and now, as never before, precisely those elements of moral, intellectual and physical power that must give this nation, if rightly directed and blessed of God, the controlling moulding power of the world, and that the West must forever remain the very heart of this nation. Regard this view, who will, as inflated, childish imaginings, the day will declare it. If already, as the potentates of Europe themselves testify, the influence of our Republic shakes their governments, from the centre to the circumference, who can estimate its influence half a century hence, should wisdom and knowledge continue to be the stability of our times? To these facts and tendencies, as Christians, we must awake. To the cultivation of this wonderful field we must address ourselves with the energy, promptness, liberality and devotion demanded by the exigencies of the times, the magnitude of the work, the claims of heaven, and the perils of men. A mighty impulse has been given to society. A few years, nay, a few months, work wonders. California was born in a day, and may soon become three States. We have no time to lose. We must act before the tramp of China's myriads shall be heard upon our Pacific shores, and the rising waves from the East and from the West, proving too strong for our ship of state, meet and engulf us forever.

In this great conflict our reliance is God and the Gospel. The people must be taught the Scriptures. The doctrines Edwards, Stillman and Payson preached to repenting thousands must still be proclaimed. The Gospel cannot be improved. Perfect in itself, in harmony with whatever is good and true, it is strong in its inflexibility. Even an angel from heaven who should attempt any modification of it would by that very act fall under the curse of the Almighty. Thus holding the truth, we must believe in its power of execution. There can be nothing half-way in Christianity. To half-believe is to disbelieve and wickedly fail of success. We must in the strength of God plant ourselves on Bible truth, and go up at once and possess the land. We must exercise that faith which will not turn pale and bloodless before any foe, nor shrink from any discouragements, nor yield to any obstacles; but, in firm reliance upon promised aid, move along with Christian dignity right through the pinching, perilous narrows.

We need more *enterprise* and *liberality*. This Society ought to invest five hundred thousand dollars per annum in the West alone. We are able to do it. Let the poor give their mites, the more able Christians as God prospers, and stop accumulating and give their thousands to this holy work. As we build railroads, ships, and business houses, so let us build meeting-houses and plant churches. As men, let us work for God. Why not? And now is the accepted time, and now the day of salvation. We believe in God; let us believe in money and effort also. Why not? Go through the West and see here and there a good house of worship. Who built it? Chance, angels, or men? And has any well directed effort failed? Why then has not more, vastly more been attempted? There are a thousand points at the West where churches may at once be gathered if we will put forth the necessary efforts, and why not do it? Who is to blame? There is *guilt*; WHERE? There is *responsibility*; WITH WHOM?

The West needs *good ministers*. She needs ministers of deep, constant, growing, all-pervading piety—men whose piety lives, glows and burns in them as living fire upon the altar—men who ardently love God and souls, and glory only in the Cross of our Lord Jesus Christ.

The West needs *intelligent ministers*, who have clear heads as well as warm hearts, and know how wisely to blend sound logic with intense feeling, and work strong argument in fire or frost. In the midst of peculiar difficulties, arising from an almost infinite variety of taste, culture, character and condition, the Western minister must emphatically become all things to all men, that he may by all means win some, while “all his serious thoughts find rest in heaven,” and with a single eye and fixed resolve he remains firm and settled as the everlasting hills.

The West needs ministers *mighty in the Scriptures*. Broad and deep foundations are to be laid for future ages—model churches to be gathered and model institutions planted. The materials are fast gathering, and we need spiritual giants, full of the Holy Spirit and wisdom, to fuse these materials together, mould them into form, and fit them lively stones into the true church, built to the Divine pattern upon the rock Christ Jesus.

The West needs ministers *who will preach the Gospel*—not literature, nor science, nor the arts, nor politics, nor commerce, nor men, good or bad, dead or alive, but the glorious Gospel of the blessed God—Christ and him crucified. She needs men who will magnify *their* office, not a collector's office, nor a doctor's office, nor a farmer's office,

nor a merchant's office, but a preacher's office; an office, high, holy and divine. She needs a *multitude* of such men, who will concentrate all their energies in one burning focus upon the duties of their own profession, and become thoroughly imbued with the spirit of the Bible. "They sprang out of that book in the sixteenth century, the men who shook heaven, earth and hell. Luther, Calvin and Zuingli, were made by the Bible."

Our time has expired, and we must close. We need not dwell upon the *motive* of the text, gathering fruit unto life eternal. East and West there are those who feel its mysterious power. There are those who weep, pray and tremble over this field. The facts and tendencies we have indicated appeal to Zion. It is not the blood that courses in our veins, nor our soil, nor our gold, nor our vast resources, that have created this prosperity. It is the truth of God. It is religion, education, freedom. And shall these blessings be perpetuated? Shall that "May-flower be a flower of perpetual bloom, its verdure stand the sultry blasts of summer and the chilling winds of autumn, defy all climates and all times, and continue to expand its petals to the world, and exhale an ever-living odor and fragrance to the latest syllable of recorded time?" Then Zion must wake up, put on strength, and evangelize this whole nation. While government continues to educate we must preach the Gospel to every soul. And great are our facilities for this work. We are not crushed under dead weights and oppressive burdens, numerous and pensioned favorites, a corrupting nobility and a titled aristocracy. Seeing in every man a subject and a king, we think, speak, write and act for ourselves, claim a free press, and were never in bondage to any man. Nowhere else on earth do Christians enjoy such privileges, and hence our enhanced responsibilities.

Now as Christians we ought to be wise and take possession of the high places of the earth, unless Providence direct otherwise. England, France and Germany are now the ruling powers. Our republic, as we have seen, will soon become greater than these powers combined. God has so bridged the Atlantic that there is more travel between the United States and England than between England and all continental Europe. He has opened France to our missionaries, and he is bringing Germany to us. Our duty is plain. We must evangelize this country. We must increase our efforts a hundred fold. As James says: "The levy *en masse* must be called out. The enemy is coming in like a flood; infidelity and immorality are invading us; the tocsin must be rung; the beacon fire must be kindled on every hill of Zion;

the sound must float upon every tower and battlement,—“To arms! to arms.”

True, a beginning has been made; but what are we among so many? And how few work! How inadequate our efforts! How trifling! Fifty thousand dollars per annum for such a work, and we the disciples of Jesus, bought with blood! we the successors of Going and kindred spirits! The harvest perishing, forces upon us the anxious inquiry, Why vastly more cannot be done? Why cannot a thousand stations be at once occupied? Why is it, O ye friends of Jesus! that Romanism and infidelity can so enforce and re-enforce their missions, and ye do so little? Our small cities and villages must have help from the older churches. The few cannot do the work alone. We must look on this field and not say, “Next year; are there not four months and then cometh harvest?” God will not send down angel reapers. To you, O men! he calls, and for your wages offers fruit to life eternal. To this work God calls his churches, the great universities of our holy religion. Through them he moves all the machinery of human progress. Hence they must become radiating centres of light and love.

Above all, we must aim to save individuals, and thus the nation. Let us not aim merely at great schemes for future ages, but at the immediate salvation of our fellow-citizens. Our greatest duty is our nearest. As Jesus did, we must care for the many; carry the Gospel to the bottom of society, and elevate and purify the masses by saving and reforming the individual. Our efforts have not edge and point enough. Why did Guizot acknowledge that Christianity has been one of the greatest promoters of civilization? Mark the reason given by this keen observer. “Because,” says he, “it has changed the interior condition of man—his opinions, his sentiments; because it has regenerated his moral and intellectual character.” This is the power of the Gospel; it regenerates the individual, and thus saves the state. Alexander, though a mighty prince, wrought no reforms, and died a sot at thirty-two. Pericles neither reformed nor saved Athens. Asiatic vices were stronger than the arms of Hannibal. The French philosophers of the last age came forth from their closets with pale and thoughtful brows, knife in hand, mad for blood. Righteousness exalteth a nation. The doctrines of the Cross are the conservative power. In a republic, all govern; all, therefore, should be intelligent and pious. We must educate, by evangelizing this entire nation. We must wage a war of utter extermination against all sin, and lose no time. No experiments are necessary. The voice of God cries to us

from oceans of human blood in tones we must not disregard. "No spasms are like the spasms of expiring liberty, and no wailings such as her convulsions extort. *It took Rome three hundred years to die!* and our death, if we perish, will be as much more terrific as our intelligence and free institutions have given unto us more bone and sinew and vitality."

Yes, Rome, "the Eternal City," with her temples, her Forum, and her Colosseum, her Vatican and her Pantheon, "magnificent even in ruins," was a republic five hundred years. The republics of Greece speak to us from their tombs, warning us to lay our foundations deep in acts of humble piety and confiding trust in God. And now, What shall be our end?" Shall the stars and stripes fall from our banner, the Bible be here closed, the Cross rejected, infidelity and superstition become triumphant, and the yawning gulf close over us and liberty forever? Forbid it, Almighty God! Forbid it, O ye men of Israel!

Never before were the destinies of all nations so centred, in the Providence of God, upon *one* spot and *one* age. Never before, neither to prophets nor to apostles; neither to the champions of the Reformation nor to the pioneers of modern missions, were such facilities for wielding all the elements of moral power committed, as God hath committed to us. Fathers and brethren! see we this field? Are we holy enough, and wise enough, to take possession of this good land in the name of the Lord? Are we the men for such a time as this, and for such a work? Here we are, a nation free, young, and vigorous; the brightest, fairest, loveliest portion of God's moral vineyard, with but a few dark spots upon our escutcheon, retired from the old world, and its terrible convulsions, as though God designed us to be for the healing of the nations, and had hence given us this land of revivals, this quiet retreat, this bower of prayer, this sanctuary, that we may first teach ourselves, and then go and teach all nations. So please Almighty God, we will arise, impelled by the purest and strongest motives—we will arise and so toil for Zion, that we may preserve, improve and transmit the blessings of our inheritance, and thus leave the churches of Jesus pure and free when we enter upon our eternal reward.



